THE BRETHREN'S EVANGELIST
A Religious Weekly,
Having the BIBLE for its Creed.

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ASHLAND, O., NOV. 26, 1884.

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LOVE TO ENEMIES.

It is a command of our Savior to Love our enemies, and we do not wish to evade it; but we are not quite certain as to what the love to our enemies will demand of us. It does not seem reasonable that love to enemies would demand the same treatment as love to friends. The latter will induce us to take our friends into our society and our confidence, which would not be safe with our enemies. It would be absolutely hazardous and ruinous to society and to individual interests. We dare not wish them evil, nor do that which will result in harm to them. Job says: "If I rejoice at the destruction of him that hateth me, or lifted up myself when evil found him; neither have I suffered my mouth to sin by wishing a curse to his soul." Job 31: 29, 30. And Solomon teaches: "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: lest the Lord see it, and it displeaseth him, and he turn away his wrath from him." Prov. 24: 17, 18. In the latter case the hiding of one's feelings is of rather a doubtful expediency, as it would only result in the withholding of God's wrath.

But to be still more practical: we have our enemies, and we should know how to treat them, according to the principles of the gospel. Two points must be kept in view at the same time, our duties to our enemies, and our duty to the cause of Christ. The soldier may be humane, but his humanity must not defeat his patriotism. We have a case at hand. Several of our enemies, and enemies to Christ as well, are in our hands. As Saul was in the hands of David at En-gedi, so are some of our enemies now in our hands. The corners of their garments have been cut away, and we "know them when we see them." Our own gratification does not enter into the question. It is only a matter of right and propriety. Neither is it a question, to be decided by "what would you do if you were in our place?" We might as well consult our own feelings as those of others, and from that view of the subject the question would soon be disposed of. We desire to sit upon a higher and nobler judgment seat.

When you *know* a man to be a *bad* man, are you obliged to screen him from his sin simply because he is your enemy, and because you are required to love your enemy? We do not think so, for even friendship dare not require so much as that of us. When attachment to an individual becomes so strong as to lead one to overlook the interests of the many, it is no longer love but prejudice. Love is too philanthropic to be confined to an individual. It is from these considerations that the secret, oath-bound, and so-called benevolent associations, are objectionable. Their benevolence is confined to themselves. It is better than no benevolence, but not as good as Christian benevolence or charity. If, then, love to friends or brethren does not require us to screen them from their vices, surely love to enemies will not do so. Nevertheless, while such partiality to friends will be excused, and by some even expected, and by others censured, when the straightforward course of justice will be pursued toward enemies, it will be certainly attributed to the state of feeling between the parties. Hence the question as to the expediency of giving to love of enemies and love of friends the same course of operations. We feel that justice to the cause of right would demand that the hypocrite should be exposed, but we know that when it would be done the motive of revenge or ill-will would be attributed to the person who would expose them, or possibly the cry of persecution would be raised. Hence it requires great care to dispose of such cases to the credit of the cause of Christ, and for the greatest number. And while it may cause much self denial on our part, to see that "mine enemies are lively and strong" and prosper upon wrong doing, it is still better to err on the side of mercy than to venture upon stern justice with the hope of good results. Hence for the present we will abide, and give an enemy the benefit of that which we would scarcely concede to a friend: mercy at the expense of justice.

WHO STARTED THE FIRST SUNDAY SCHOOL. HONOR TO WHOM HONOR IS DUE.

We publish in another part of this paper an article clipped from the Pittsburg Commercial, giving a history of Sabbath schools, which will be interesting to our readers. The origin of the Sunday school is laid at the door of the German Seventh Day Baptists, at as early a day as 1740-47, while Robert Raikes, the reputed author of Sunday schools, did not begin his school until 1782, or forty years later. It would seem from this that the Ephrata Community and brother Hecker were ahead of Robert Raikes, and as Hecker and the Ephrata Community were a kind of a German Baptist branch, of the Brethren Church, of a rather respectable sort, it is not a great stretch of generosty to claim some of the glory for the Brethren in the honor of priority in establishing the first Sunday school. It is quite consoling to us to be able to do this since the Brethren are so spitefully, and perseveringly confounded with another branch, also called German Baptists, who in the year of Grace 1881, declared, in their annual council against the sinfulness of Sunday School Conventions.

We notice that the Pittsburg paper, although admitting that Hecker's school was started in 1740, claims nevertheless, that religious bodies gave no patronage to Sunday schools until after the dawn of the present century. If the German Baptists at Ephrata were not a religious body what were they? It seems to us that it could well be claimed that the Pittsburg editor is displaying "Yankee cheek and impudence" by first conceding the honor to the Ephrata community and then in the same article claiming it for Pittsburg. We cheerfully admit however that Hecker and the Ephrata Community did not exercise any great power in the religious world although they had this one progressive feature about them. Their religion was weighted down with false notions about the day of rest and non conformity to the world, and uniformity in dress and living, and the doing of penance, which prevented them from ever accomplishing much good in the world. Yet, we are not agreed that they should be robbed of whatever honorable distinction to which they are entitled, and the honor of establishing the first Sunday school of which history gives any account outside of the Bible belongs to them.

Editorial Miscellany.

Sir Moses Montefiore, the centennarian, has 311 grandchildren.

Thanks to brother G. Brockwell, of San Francisco, California, for a new subscriber.

S. H. Bashor has promised to contribute to the EVANGELIST in the near future.

There are seventeen colored men candidates for the ministry in the Presbyterian church.

Our thanks are due sister Julia A. Wood, for a package of choice selections for the EVANGELIST.

The editress of the Youth's Department is sojourning with kindred and friends in Berlin, Pa.

Several hundred families of Mennonites, from Minnesota are about to remove to Red Bluff, Cal.

I. M. Gibson, son of D. B. Gibson of Illinois, was lately ordained a minister in the Brethren church.

We publish an article from L. O. Hummer in this week's issue; but which we do not endorse, nor care to controvert.

John Wise of expelling committee notoriety was expounding the gospel of annual meeting at Covington, Ohio, last week.

We think we have a very interesting paper this week; full of good news. We wish all our patrons could have it on Thanksgiving day.

Joseph Michael, Lawrence, Kansas, and Joseph Kuble, Paint Creek, Kansas, have been added to the new ministerial list of the Brethren's Annual.

A live prairie dog is the latest acquisition to the EVANGELIST office. We brought him from Norton county, Kansas, and he is doing well, only a little lonesome.

Brother Beer has at last been heard from again. It seems that the Gospel cannot be bound in California either. We anxiously await Elder Wolfe's report of the doings of the committee.

Brethren should remember that while they can in preaching to their congregations address scores and hundreds, they can by writing for the EVANGELIST address thousands. Write for the EVANGELIST.

Brother E. S. Miller has entered upon his work in the Miami Valley with vigor, and the promises are hopeful of good results. We are glad of his coming to Ohio. He will help make up the loss of Beer, Worst and Fitzgerald.

We have at last got two "seconds" to our motion for a ministerial convention. The question is now open for remarks. As our paper is going on full size, all can speak at once on this question if they speak briefly and to the point.

We are glad to hear that brother R. Z. Replogle has recovered from his illness and is engaged in active service in the good cause. We had not heard of his recovery until we received the news of his labors in the mission field again.

One of the greatest sins which nearly all churches and sects have been and still are, more or less guilty of, is pride, intolerance and exclusiveness, which spring from the selfishness of the heart, in spite of Christianity.—*Philip Schaff, D. D.*

Judging of your paper and letters I see, I suppose there is nothing now too mean to say of the church.—German Baptist Elder.

We publish facts only. We are not responsible for the record you are making for yourself.

If we were in the place of the German Baptist authorities we believe we would have Elder Enoch Eby come back and fix up that kissing business in Kansas and Nebraska, before he goes farther in the work of setting the churches in order.

The minority in the Presbyterian Church look upon the permission granted by the majority to use instrumental music in public worship as a "chastisement from the Lord" and have asked for another convention hoping thereby to have the "curse" removed.

The centennial anniversary of the Methodist Episcopal church, will occur on Dec. 9th to 18th, at Baltimore, Md., and the B. & O. R. R., will return delegates who pay full fare going, at one-third the lowest unlimited rates, on certificate under the rules.

"When you are among the wolves you must howl with them," is the excuse a German Baptist elder gave for going with the majority in helping to expel a progressive minister because he would not recant of his progressive principles.

Sheep do not howl with the wolves, however.

The miners' strike in the Hocking Valley has become of such a lawless character that Governor Hoadly has issued a proclamation giving military protection to the mine owners. Bridges, mine hoppers, and other property have been destroyed, and even murders have been committed by the striking miners.

The largest audiences addressed by any of our evangelists during the year were those addressed by brethren Hetric and Bauman recently. Our ministers should remember that the EVANGELIST affords a rare opportunity for preaching. Thousands are benefitted. Brother W. S. Spanogle will fill the next appointment.

We publish this week a report of the meetings held by brother Swihart at Stirrup Grove, Illinois, last August. The report was sent to this office in due time but had found its way in the wrong drawer, where it lay dormant until this late date. We are sorry for the delay but publish it now, on the principle of better late than never.

Two sisters were baptized at Ashland on Sunday, 16th instant. They are daughters of brother John Meyers, deceased. And on last Sunday after service, the ordinance of laying on hands was practiced, which was attended with much solemnity, and we trust accompanied with a liberal dispensation of God's Spirit unto those for whose benefit it was intended.

Elder Eby writing from Oregon to the *Gospel Messenger* says: "The brethren here, as at other places, welcome faithful members settling among them. Church government, climate, soil, and timber are excellent. Here we see the fruits of Gospel order [annual meeting order he means,—ED.] * * and the result is, you know the members when you see them." We wonder whether Elder Eby has met with Elder Stein? You can tell a Christian by the uniform, of course.

An exchange says: Everything indicates that, during the generation succeeding the apostles, the writings received by the primitive churches as inspired must have been reproduced and disseminated with great rapidity and with a high degree of accuracy; for they emerged during the second century over a vast area and in many places, but with surprising agreement, not only in substance of thought, but in all important forms of expression, and even in minute particulars of style.

When the mistakes of transcribers and interpreters have been eliminated from the Bible, it cannot be shown to contain any errors. The Bible endures the searching criticism of this age as no other book does. Its history is unimpeached. None of its numerous geographical references can be proved to be erroneous. Its allusions to manners and customs are without mistake. Its scientific references are made with such caution that it avoids conflict with the discoveries of modern times.

To pick out a solitary passage, and separate it from the context, and then formulate a certain theory or doctrine from that isolated text, will never give us the true meaning of the Bible. This is the origin of all the hobbies that many sects hug so dearly to their souls. We cannot grasp at the beauty and splendor of a structure, by merely investigating and admiring a brick or a board here and there. We must go far enough back until we can view the whole building in its entirety. Before we are competent to form a proper conception, we must view it from every side. One-sided views lead to one-sided opinions. We should take the Bible as a whole, and not merely cling to certain portions, to the entire rejection of the rest. Remember, brethren, that the great object of Christianity is not the observance of forms, but the welfare of the soul. It is to save souls from sin and not merely to convert minds to certain views of the Bible.

Last Saturday afternoon Elder Holsinger received a telegram from brother John Kiem, of Louisville, Ohio, stating that his father was very sick and desired to be annointed. As it was not convenient for Elder Holsinger to leave the office and his appointment at Ashland on Sunday morning, brother Yoder went in his stead to minister to the wants of the sick brother. He found brother Keim very low with lung fever accompanied by a typhoid condition. He was not too low, however, to be hindered from engaging rationally and faithfully in the observance of the ordinance for the sick, from which he received spiritual strength and comfort. Father Keim had been very much interested in the building of the new Brethren meeting house, to which he contributed liberally and to the completion of which he looked forward with fond anticipation. It is questionable now whether he will ever be able to worship in the new church, or whether by the time the brethren assemble to worship there, father Keim will be called up higher to join his voice in swelling the anthem of the redeemed in the choir of heaven. God's will be done.

LATER.—On Monday evening brother Holsinger received a telegram that brother Keim was dead. Funeral on Thursday. Services will be conducted by Elder Holsinger.

Correspondence.

A Skirmish Over the New Field of Action.

The most trying ordeal of the conflict: setting up stoves and fitting on pipes,—unavoidable household perplexities—being ended I proceed to jot down my trip north, into Miami and Darke counties of this State.

After preaching three sermons in Bear Creek, and meeting with the Dayton brethren in prayer meeting, family and myself went to Covington, where your servant labored for the church in three appointments over the second Lord's Day of this month, including the appointment at Pleasant Hill. After a few days visiting among the kind Christian families of H. G. Ullery, C. Dunkle, John Mikesell, sister Kauffman, and brother-in-law J. I. Cover, Old Order editor of the *Vindicator*, brother Ullery and I departed for Darke county, to North Star, and Yorkshire, where we held four meetings and baptized several. This is a mission field, and it would be well for our ministering brethren to labor in word for the little band of faithful brethren at North Star. There was a good interest shown in that place as well as all the places visited. Our esteemed brother Dr. Pearson is the deacon and the leading spirit of the place. It was the intention of the brethren at that place to hold a week's meeting, but the anxiety of getting back to Dayton to set up housekeeping while weather was favorable, prevented the project; and now we are pleasantly situated in No. 1547, West 3rd St., on the great thoroughfare to the National Military Home, where the jingle of bells and the roar and rumble of street cars lend new enchantment to our surroundings.

Pardon me for referring to a circumstance of interest to us while with Dr. Pearson. He took us some distance north from his home, where we came to the water level, where some of the tributaries of the historic Wabash river through Indiana, and the noted Miami river through Ohio, diverge within ten rods apart; the former leading north-westward and the latter south-eastward, and yet the country is so level that to a stranger this water-shed is not perceptable, and yet abounding in artesian wells. Apparently so imperceptably is the dividing line between right and wrong; between truth and error. On one side flows down the life of sin and moral defilement and on the other the life of virtue and Christian purity.

To-morrow, 22nd, my birthday, I should like to spend with the Brethren in Lexington, in the communion service. Fear my engagements will prevent me from accepting the invitation of my namesake and co-laborer, brother Ed. Mason, to that feast.

Please, dear editor, correct my location and address. Instead of Covington, make it Dayton, Ohio.

ED. S. MILLER.

Dayton, O., Nov. 21st.